

# The Brooklyn Jewish Center Review

Only Nine Years — What A Change!

Everyday Jewish Life In  
Germany — A Late Record

The Death Of Rachel

German Commerce Rides To Ruin

“He Who Redeemed His Father”

An Outline Of Jewish Marriage

What Are The Best Books  
Of Jewish Interest?

JUNE

1934

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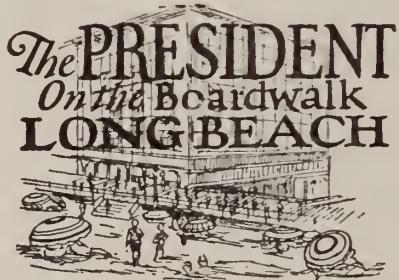
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# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.  
Subscription Price \$1.00 per year

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VOL. XIV

JUNE, 1934

No. 43

## The Brooklyn Jewish Center Is Fifteen Years Old

THE men entrusted with the leadership of Center affairs felt that postponement of the institution's fifteenth anniversary would be the wiser course to pursue for the present. They were motivated in their decision by the belief that general conditions prevailing at this time would make such a celebration inopportune.

We cannot, however, let this event pass without some notice in the columns of the *Review*.

### A RECORD OF CULTURAL ACHIEVEMENT

Fifteen years ago the Center was but a dream. Now the institution occupies a unique position as the leading Synagogue Center in the country. It is looked upon as the embodiment of all the hopes, aims and aspirations of those who conceived the idea of Jewish Centers as a means of rejuvenating Jewish life in America. Its activities are emulated by other institutions similar in scope in every part of the land. It is among the few Centers where the activities which were planned at its inception were never curtailed. Instead, new programs were continually devised, new activities created, new departments established. Last year alone witnessed the establishment of the Institute of Jewish Studies for Adults, a most worthy addition to the already fine group of Jewish educational activities conducted by the Center. Prior thereto the monthly publication, the *Brooklyn Jewish Center Review* was brought into being as a means of supplementing the institution's cultural activities. One of the Center's younger offsprings, the Center Academy, is now looked upon as an important addition to American Jewish educational institutions. The recent conference on Jewish Education at Atlantic City devoted a special session to a discussion of the program of the school. Leading educators and rabbis attending the session frankly admitted a keen interest in the experiment conducted by the Academy, insofar as it might affect the future course of Jewish education in the United States.

### THE LIBRARY OF NAZI-BANNED BOOKS

The plan now being devised by the Center for the establishment of the American Library of Nazi-banned books will be an achievement of which the institution will be justly proud. The news of the establishment of this library elicited wide approval of the project. Some of the greatest men and women in the country offered their wholehearted support and pledged their personal services to aid in the successful establishment of the library.

The recent laying of the foundation of the Jewish Center in Jerusalem, in which Rabbi Levinthal participated, proves that Jewish Centerism has crossed our own frontiers and has imbued Palestine Jewry with a desire for similar institutions in the Holy Land.

We close the chapter of the Center's first fifteen years' existence with a mixture of happiness and fervent prayer. We are proud of the accomplishments of the past fifteen years. Will the future be equal to the past?

—J. G.

### BON VOYAGE, MR. HALEVI

Our greetings are extended to Mr. Mordecai Halevi, head instructor of our Hebrew School, who is sailing for Palestine the end of this month. For years it was Mr. Halevi's cherished dream to some day settle in the Holy Land and to become a part of the educational system of that country. The Hebrew School will undoubtedly miss the services of the man who is regarded as one of the leading figures in Jewish educational work. Yet who dares to interfere with the realization of so noble a purpose? We sincerely wish that Mr. Halevi will find in Palestine the fulfillment of all his fondest ambitions and expectations.

# Only Nine Years – What A Change!

By DR. ISRAEL H. LEVINTHAL

Rabbi Levinthal addressing a distinguished gathering at the laying of the cornerstone of the Jewish Center of Jerusalem.

Among those on the platform were: Nahum Sokolow, Chief Rabbis Kook and Uziel, Chief Rabbi J. L. Landau of Johannesburg, M. M. Ussishkin, Rabbi Meyer Berlin, Justice Frumkin.



**I**T is just nine years since I last visited Palestine, and yet what a difference in the Palestine of now and then. We rode but a few blocks in Haifa, after leaving the steamer, when we felt that we were in an altogether different Palestine. It was hardly recognizable. Haifa represented a new city, with beautiful and imposing structures wherever you turned. The Hadar Ha-Carmel, which then began to be settled, is now built up, with barely an empty plot. Tel Aviv, which then resembled a quiet village, impresses you now as a New York in miniature. There is hardly a street in which building is not going on at full pace. And how it expanded—far beyond the dreams of the most optimistic. Jerusalem, too, staid, dignified Jerusalem, is now in the very midst of expansion and upbuilding. New shops, new apartment houses, new streets, new sections, greet you almost over night. Palestine today is in truth a dream come true.

### THREE CITIES

**T**HE writer is not thinking at the moment of the work of Sholom Asch that bears this title. He is thinking of the three major cities in Palestine—Jerusalem, Tel Aviv and Haifa. I have heard many tourists say that one of the most difficult problems they would have to face, were they to settle here, would be which city to choose. Each possesses a unique fascination. Jerusalem, of course, is the most interesting of all cities, for here you are constantly reliving the past. You cannot walk very far without the realization that you are associated with personalities and events that made Jewish history. Then, too, the picturesqueness and the very beauty of the city add to this fascination. But Tel Aviv, too, has a charm, unique to itself. Here is modernity, here is life, a throbbing, pulsating life. Here is a city that appears to be in

constant holiday attire, always in a festive mood. Its theatres, concerts, lectures, fairs, meetings, gatherings, these keep you on the constant go. The crowded beach and the sapphire colored waters of the Mediterranean add their share to the city's unique hold upon all its visitors. And then there is Haifa, the city that reminds you of the beauty spots of the Riviera. There are not many cities to my knowledge that possess the unique scenic beauty with which Haifa is blessed. The beautiful circular sweep of the Mediterranean at its feet, and the majestic mountain, the Carmel, overhead—what a wonderful combination that makes! There are other charming spots in Palestine, but it certainly is not easy to decide which of these three cities you would choose, Jerusalem, Tel Aviv, Haifa. Each of them is like a magnet, drawing you closely to its heart.

### LAUNCHING A NEW DEVELOPMENT

**T**HE visitor to Palestine quickly observes that its marvelous growth has been concentrated in one part of the land, the western coast. True, the Emeh or the Valley of Jezreel, that stretches from Haifa to Tiberus, also shows signs of great development. But the old cities along the eastern part of the land seemed to be neglected. Picturesque Safed, that reminds you so much of the quaint towns in Switzerland, has, in fact, lost a large portion of its Jewish population. The writer was therefore happy to witness a ceremony in that ancient city that betokened a new day also in this section of the country. Encircling the old city is the lofty mountain of Canaan, that reminds you of the Carmel perched above Haifa. On this mountain, a group of Jews purchased two thousand dunams which they intend to develop as

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# EVERYDAY JEWISH LIFE IN GERMANY – A LATE RECORD

A JEWISH lawyer named George Israel, excluded from the German bar by Aryanism, occasionally used his former office letter-heads and signed himself "lawyer." For this he was fined a hundred marks. When he used the term "ex-lawyer," he was also condemned by the court because that might lead to the impression "that Israel was still able to act as lawyer."

\* \* \*

Among the latest municipal parks, baths and beaches prohibited to Jews are the park at Hersfeld and the baths at Bischofsburg, East Prussia.

\* \* \*

The Jewish club in Berlin known as "1880" was closed and its funds confiscated because many of its members, in the opinion of the authorities, were "not free from reproach."

\* \* \*

A noted Jewish book store in the West-end of Berlin was raided and closed because the police found there a few copies of one of Feuchtwanger's novels.

\* \* \*

In Dusseldorf a monument was erected some years ago in honor of Professor Schlossman, the founder of the children's clinic in that city. The municipality discovered that one of Schlossman's grandfathers was a Jew and destroyed the monument.

\* \* \*

*Shechita* has been forbidden in Nazi Germany. Because a Jew in Nuremberg, one Ausbacher, could not eat meat slaughtered by the Gentile method, and killed some chickens for his own consumption in the Hebrew orthodox manner, he was arrested and held for trial.

\* \* \*

A Mannheim Jew, Cohen, saw that he was being short-weighted when he made a purchase of flour from a German storekeeper. He complained to the storekeeper and was assaulted not only by the merchant but by his neighbor. The daring Cohen then took his bruises to court, accompanied by a certificate from a Gentile doctor attesting to the injuries resulting from the beating. The court pondered and acquitted the two Nazis on the ground that "Herr Cohen provoked the attack by suggesting that Aryan shopkeepers practice what is common among Jews."

\* \* \*

In a current murder trial the lawyer for the defence attempted to discredit one of the witnesses by intimating that her grandparents were "non-Aryan." The lawyer immediately received a telegram of congratulations from

Julius Streicher for the wisdom and patriotism of his move. Streicher is a high Nazi official and the owner of the notorious journal "Der Stuermer," which lately published the Jewish ritual murder supplement that stirred world-indignation.

\* \* \*

Dr. Ludwig Marum, a Jew, former Minister of Justice for Baden, and former member of the Reichstag, hanged himself in a concentration camp cell, where he was placed a year ago "for his protection." "Der Stuermer" commented: "That was the death he chose—and he did well."

\* \* \*

In Cuxhaven the citizens were treated to a parade of a German girl and a Jewish man escorted by Storm Troopers. The pair bore placards on which were written rhymed declarations. The girl's verse stated that she

was the "biggest swine" in Cuxhaven because she only "went" with Jews; the man's verse proclaimed that:

Ich nehm als Judenjunge immer,  
Nur deutsche Maedchen mit aufs Zimmer.

\* \* \*

The Jewish community of Grobzig, in Anhalt, has been "persuaded" to deed their synagogue to the local Nazi party, who are to convert it into a National Socialist Museum. The terms of the "gift" are that the Nazis are to have it for thirty years, when the building, and the Jewish Cemetery, are to belong to the municipality.

\* \* \*

In the plebiscite area of Saarbrucken, Nazis painted on the wall of a Jewish cemetery, in letters some three feet high, this rhymned slogan:

JUDEN-TOD besiegt SAARLAND'S NOT  
(Jew Deaths will cure the Saar's need.)

\* \* \*

Because the constitution of the International Federation of Dentists provides for racial equality of all members of its constituent bodies, the German Dentists' Association has withdrawn its membership.

\* \* \*

The Nazi Doctors' Association is training a shock brigade of 200 physicians to propagate Aryanism and lead a campaign to boycott those Jewish doctors who still remain in practice.

\* \* \*

(Continued on Next Page)

## THE TRUTH VIA ENGLAND

NOR does the Propaganda Ministry confine its interest entirely to home affairs. It is fostering the Nazi propaganda campaign in Austria and the Saar. Maps on the walls of the Ministry reveal that it works as far afield as South America and South Africa. For, in contrast to General Goering, Dr. Goebbels believes that Germany does not need to wage war to rise to world power. The Propaganda Minister believes in his own weapon. There are more than 90,000,000 Germans scattered in various parts of the world. Once they are made conscious of their National destiny and infected with Nazi enthusiasm and discipline, they may be trusted to do all in their power to extend the influence of the Third Reich.

—London Morning Post

After seven years of married life a German husband in Breslau discovered that his wife was of Jewish origin. He filed legal action and the Provincial Court annulled the marriage, claiming that according to "present-day notions" the children of such a marriage would perforce be inferior. This ruling, which was publicly approved by Reich Minister of Justice Frank, led Professor Elliot Smith, of University College, London, to write a letter to the Times, saying:

"A month ago (April 24) I presided over a meeting of representative authorities at the Royal Anthropological Institute, at which it was unanimously agreed that, with so much doubt existing as to the validity of such speculations on race and character, the Council of the Institute be urged to collaborate with the Council of the Institute of Sociology in setting up a committee seriously to examine and state its conclusions regarding this claim. In view of the doubt as to the validity of what the Breslau court calls 'present-day notions,' it is clearly the duty of the scientists to protest against the use of such conjectures to excuse arbitrary acts which cannot be defended by rational argument."

\* \* \*

The official "N. S. Druck und Verlag" of Berlin, has just published a book by Dr. Kurt Plischke, entitled: "The Jews as Race Defilers." This work carries illustrations of gorilla-like Jews mishandling naked German girls. The text includes these statements:

"Who does not know him, the Oriental youth with flat feet, dark locks and a cigaret hanging from the corner of a drooping mouth below a crooked nose, dressed a little too loudly in the very latest style, strolling with a vain, shameless smile along the city streets? He is looking for a young German girl, as blonde as possible. When he discovers one pretty enough for his oriental appetite he takes aim—his piercing eyes possess a strange power . . .

"The Jewish employer and his son consider it a matter of course that their German girl employees should surrender themselves to them . . .

"From the Talmudic Law the Jew derives his right to use his servants like cattle. In the Nazi State the Jew will be subject to special laws. One of these laws will forbid him to keep Gentile servants . . .

"We must show by the experience of every day by what objectionable means the Jew goes to work to de-racialize and infect the non-Jewess with his Mongol-Negro blood. The Jew works consciously at undermining and destroying the sexual morality of the German people, and thus of the German family . . ."

\* \* \*

**I**N discussing the German determination to protect racial life, at a press reception held at the German Law Academy in Berlin, Minister of Justice Frank said: "We are not interfering in the constitutional problems of other countries and we cannot therefore tolerate that the German nation should be attacked because of its constitutional principles. There has hardly ever been any great constitutional change in so humane a manner as German racial legislation."

And the race expert of the Ministry of the Interior, Dr. Goerke, declared at a mass meeting at Luna Park, Breslau: "The interests of the German nation necessitate the strictest demarcation of any alien race."

There is a desire in Germany not to regard the Japanese as non-Aryans. Apropos of this Princess Bibesco,

now in England, wrote to the London "Times":

"A professor of ethnography, whose name I enclose, belonging to one of the most distinguished universities (in Germany) received instructions to teach his class that the Japanese were Aryans. These instructions he smilingly disregarded. More peremptory orders came. After his third refusal to preach the new doctrine he was warned by friends that he was about to be put in prison. Professor X then left the country and is now living in Switzerland. How many cruisers does it take to make an Aryan? This is a question that only Doktor Goebels can answer."

\* \* \*

**D**ESPITE the intense policy against intercourse with the Jew in Germany there appear to be many German young women who welcome Jews even as husbands.

Louise Nord, a gentile employee of a gentile store proprietor, named Lion, married a Jewish employee, Pomer, and became converted to Judaism. Another gentile girl in the same store fell in love with a Jewish young man named Phillipson and was about to marry him and turn Jewess when the Storm Troopers got wind of the sacrilege. They raided the store, wrecked it and stole the proprietor's goods as a warning.

A Jew named David, living in Aufzes, had been engaged to a German girl for some years. They were in love with each other but feared marriage under the circumstances. To decide what they should do they arranged a secret rendezvous. Officials learned of this meeting and took David into "protective custody," on the ground that if the girl married him he would commit "racial shame, thus arousing the anger of the public."

A case of inter-marriage that stirred Nazi officialdom to its depths but about which nothing has yet been done was the marriage of the Countess Agnes zu Eulenberg, sister of the Count Freidrich zu Eulenberg, and a member of a very old and noble German family, to Conrad Hirsch, of a well-known Jewish copper family. The marriage was approved by the bride's family and she was given away at the marriage ceremony by the Count and Countess themselves. The Nazi press used the vilest language in condemning this union, referring to the breeding of "Jewish bastards."

The same term was used by the Courts in an action in which a Jew who expected to be the father of a child with an "Aryan" girl of nineteen (a minor in the legal sense) asked the Amstergericht (police court), for permission to marry her. Despite the fact that the marriage would have legitimized the child the court refused its permission for these reasons: "It is doubtless in the interests of the State to support the father who wishes to legitimize his child. On the other hand the Court considers it incompatible with its tasks and contrary to its duty to promote the marriage of a non-Aryan with an Aryan. The decision is a hard one for the mother and child, but the mother, who had relations with the Jew as late as 1933, when the knowledge of the significance of racial thought had already taken firm root in the German nation, deserves no better. She must be punished for her frivolity and lack of sense of responsibility. The unquestionable hardship towards the child must also be allowed to pass, as its interests conflict with the general interests. If the court had agreed to the marriage there would have been a new mixed marriage, and the Jew would have been enabled, unhindered, and with special State consent, to bring into the world further bastards (*von weitem Bastarden.*)"

# THE DEATH OF RACHEL

From "JOSEPH and HIS BRETHREN"  
By THOMAS MANN

(This episode is published by special arrangement with Alfred A. Knopf, publisher of Dr. Mann's novel.)

THE child came into the world towards the end of the last night watch, when the heavens were palely brightening with the dawn. The old woman had to wrench it by force from the poor womb, for it was choking. Rachel could shriek no more, she had fainted. Much blood came, such a loss that the pulse in her wrist throbbed no longer, but flickered thinly. She lived another hour. But she saw the living child, and smiled. When they brought her Joseph, she did not know him.

The last time she opened her eyes was when the east had begun to redden and the morning shone in her face. She looked up in Jacob's face that bent over her, her lids contracted a little and she said indistinctly:

"Ah, behold, a stranger! Why, then, should I let thee kiss me? Is it because thou art cousin from afar off and we are both the children of one forefather? Then kiss me . . . and the shepherds by the well rejoice, saying '*Lu, lu, lu!*'"

He kissed her, trembling, for the last time. She said again:

"Lo, thou rollest away the stone for me, Jacob, my lover, with the strength of thy man's arms. Roll it now away from the grave, and lay therein the child of Laban, for I leave thee to go hence. How all burdens have been taken from me, childbearing, lifebearing, and it is the night. Jacob, my husband, forgive me that I was unfruitful and brought thee but two sons, but yet two,

Jehosiph, the blessed, and the little one, the son of death. And ah, I am sore to go from them. And from thee too, Jacob, I am sore to part, for we were the right ones for each other. And now thou must muse alone and learn without Rachel who God is. Learn, then, and farewell. And forgive too," she breathed, "that I stole the teraphim." Then death passed over her countenance and put out its light.

The humming of the exorcists ceased at a sign from Jacob's hand. They all fell upon their faces. But he sat, her head still in his arms, and his tears fell silently and unquenchably upon her breast. After a while they asked him if they should not now make a bier and carry the dead to Beth-Lahma or Hebron to bury her.

"No," he said, "here hath it begun, here it shall end. Where He hath done it, there shall she lie. Dig a grave and hollow it out by the wall. Take fine linen from the pack to shroud her, and choose a stone, at once for the grave and to her memory. Then Israel will go onwards, without Rachel and with the child."

While they dug, the women loosed their hair and bared their breasts, and mixed dust with water to defile themselves for the mourning, and sang to the music of the flute the lament, *Woe for our sister smiting their foreheads and striking their breasts.* But Jacob held Rachel's head until they took her from him.

When the earth had closed above the beloved, on the spot where God had taken her, by the wayside, Israel passed on, and made a stage at Migdal Eder, an ancient tower. There Reuben sinned with Bilhah, the concubine, and was cursed.

## Thomas Mann's Message to His Fellow-Germans

By DOROTHY THOMPSON\*

SINCE it is ten years since "The Magic Mountain" appeared, and since Dr. Mann is an author of prodigious mental and spiritual activity, whose novels always show evidence of long incubation, we may take it that the urge to write "Joseph and His Brethren", to re-live in imagination the earliest experiences of the Jewish people, came upon him long ago, and has nothing to do with Mr. Hitler. But neither do I hold it to be a mere coincidence that this wise and noble book should appear at the moment when the German people, to whom Dr. Mann so representatively belongs, should be hysterically engrossed with the Jewish problem. It is as though the epidemic fever had communicated itself to him earlier than to any one else, had passed through his blood, set up its own immunity, and effected its own—and permanent—cure.

"Look!" this book seems to say to Mann's countrymen: "Look! I have come through! Not in your way, my fellow citizens. Not by fear, and hatred, and contempt. Not by cutting myself off from this folk, who seem in so many ways so strange. Not as you have done, Mr. Hitler, by recoiling as you once did, on the Vienna streets, from dark, pale men, in caftans, with curls upon their cheeks.

No, I have gone about it otherwise. I have given myself up to these people. I have immersed myself in them, deep, deep in the soul of them, in the soul of their great past. I have gone down into that past, as far as I could plumb it, down to where the pressure over my head was stunning against the temples. I have shut my eyes to all else, turned inward with an almost painful concentration of imagination to call forth from the depths the beginnings of this race—no, not the beginnings, for they recede continuously, but a point in time which we may call a beginning—in order to summon out before you, clothed, articulate, the heroes of its Nibelungen. One great German before me did the same, but although you talk much about his essential Germanness, you seem to have forgotten him. He was Albrecht Duerer, whose *Odyssey* into the Kingdom of the Jewish prophets hangs upon the walls of the Munich Museum, and are a wonder and a marvel to all men. I, in my own way, have made this exploration again. Here they stand before you: Jacob, out of Abraham, the Man of Destiny who left the mighty dictatorship of Nimrod, set in motion by an unrest of

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# GERMAN COMMERCE RIDES TO RUIN FURTHER TOLL TAKEN BY THE BOYCOTT

**T**WO English newspapers, The London "Morning Post" and the "Daily Express," have recently published graphic reports on Germany's economic situation and the effect of the Jewish boycott of German goods and shipping. The "Morning Post," in a statement by an American correspondent recently returned from Germany, said: "The weakness of the Nazis is the state of the nation's finances. Of this the public is permitted to know very little. The large accumulated funds of all kinds of institutions and organizations have been commandeered, but on the other hand the persecution of the Jews has resulted in the withdrawal of much capital and heavy reduction of taxation revenue, while fresh money is coming into the country only very reluctantly. Furthermore, the cost of maintaining a private army of 2,500,000 young men is very great. It is covertly rumoured that recourse must be had to desperate measures before the year is out to uphold the Nazi regime financially, and it is also fully realized that the Nazi leaders will adopt drastically any financial expedient that they consider necessary to enable them to retain their power".

In the "Daily Express" its correspondent, Stephen Pembroke, described present-day Hamburg as a graveyard among cities. "No town," he wrote, "has suffered more from Hitler than this once wealthy city of commerce. The Jewish boycott has robbed Hamburg of her export business. Now a terrible shortage of foreign currency is strangling the import trade. War-time scenes of suffering have returned. Hamburg's stocks of coffee, tea, rice, maize and cocoa are running low. The poor are brewing corn coffee as a substitute, and crowds of unemployed with food tickets wait patiently in queues to buy scanty portions of cheap margarine which, made as it is with foreign fats and oils, is becoming increasingly difficult to obtain. The business men of Hamburg are crying out for foreign currency in vain. American ships laden with margarine fat, Swedish boats with timber leave Hamburg for other ports, their cargoes unsold. Once one of the busiest in the North Sea, the harbour of Hamburg is killed. In 1932, on an average day, thirty or more ships entered and thirty left the port. Now a bare half-dozen come and go. Once 14,000 dockers were employed. Now a third of this number is engaged, and then only for a few days in the week. No employee may be discharged under the Hitler employment scheme, and you can see clerks reading newspapers in silent offices and workers clearing and cleaning shipyards for want of ships to build. There are rows and rows of useless German

ships sadly waiting for the world boycott by the Jews to end. German seamen back from Shanghai, Batavia, New York and Cape Town tell me that everywhere they go the flag of Hitler flying at the masthead means no orders for them, no cargoes, no work."

\* \* \*

*(The following summary of Germany's present economic condition was prepared for Barron's "The National Financial Weekly".)*

**I**n January and February this year, German imports exceeded exports, whereas in the four preceding years each month showed an excess of exports over imports. During this period the Reichsbank lost 100,000,000 marks of gold, the loss amounting to 50% of its total gold reserves. The two facts, closely linked, prove that Germany now faces an economic problem more serious than all those she encountered during the previous 12 months of Nazi regime. The present difficulties affect adversely not only the position of foreign holders of German bonds but also that of Germany's foreign creditors. Even eventual repercussions on the stability of the mark are not the main danger threatening. But in view of the latest developments the real threat is whether the recovery of German domestic trade can continue since it is no longer certain that Germany will remain in a position to pay for the purchases of foreign raw materials indispensable for her production.

A study of Germany's foreign trade reveals two causes of the disappearance of her former favorable trade balance. One is the increase of imports which set in last summer. It was a natural consequence of the German business recovery. No large country in the world is less adapted to "autarchy" than Germany. She must import copper, iron ore, rubber, gasoline, wool, cotton, and vegetable oils, all of these being scarcely produced in Germany. German economic history of the years 1924-27 shows that an increase in the rate of production of that country causes at the same time an increase of imports. However, in those years rising imports caused no difficulties, partly due to the influx of foreign credits and partly because Germany's largest and most famous industries became again the exporters of valuable finished goods produced out of foreign raw materials.

But at present exports are decreasing, and this is the second cause mentioned above. In January and February they averaged 347 million marks as against a monthly average of 406 million marks in 1933, although prices in the world markets have not declined during recent months. Since exports of most gold-standard countries have remained stable or even increased during the past few months, there is only one explanation for the adverse trend experienced in Germany—that the boycott of German goods carried on by private organizations all over the world is beginning to be effective.

The causes of Germany's adverse foreign-trade development suggest its future prospects.

# WHAT ARE THE BEST BOOKS of JEWISH INTEREST?

A Selection By DR. LOUIS HAMMER

## BOOKS ON THE BIBLE

*Holy Scriptures*—Jewish Publication Society—This is the best and most recently made translation. The foremost Jewish scholars participated in its production, among them Prof. Solomon Schechter and Prof. Max Margolis, the latter one of the greatest Biblical scholars in America.

*Pentateuch and Haftorahs*, by J. H. Hertz. This is a splendid work, explaining the difficult passages in the Pentateuch. Particularly valuable are the lengthy notes appended to the chapters which attempt to refute the views of Biblical critics. Three volumes published to date.

*Holy Scriptures in the Making*, by M. Margolis. A fine little book explaining the canon and the date of publication of the various books giving both the traditional and modern views.

*The Bible for Home Reading*, by C. G. Montefiore. This work of two volumes gives the Bible text in English, with comments, for the use of Jewish parents and their children. The material is arranged topically, and is very well presented.

*Literary Study of the Bible*, by Moulton. A very good book analyzing the Bible from the point of view of literature, showing the leading literary forms represented in the sacred Writings.

## BOOKS ON THE TALMUD

*Everyman's Talmud*, by Rev. Cohen. A recent English publication, with quotations from every division discussed.

*The Talmud*, by Polano. After an introduction which reviews the nature and scope of the Talmud the book discusses the contents of the work under five headings. (a) Biblical History; (b) Specimens of Biblical Commentaries; (c) The Rabbis, their teachings, and incidents in their lives; (d) Proverbs, sayings and legends; (e) Civil and Criminal Law—The Holy Days.

*Introduction to the Talmud and Midrash*, by H. L. Strack. This is a technical work for the student and scholar. It defines the various terms used in connection with The Talmud and Midrashim. Among the subjects discussed are the history of the Talmud, the division of the Mishna, the Palestinian Talmud, the characterization of the Talmud and the more important teachers of the Talmud.

*Pirke Aboth*, by R. Travers Herford. A good book giving the Hebrew text of the Pirke Aboth, the English translation and comment. Though written by a Gentile it shows that the author had a profound knowledge of the Talmud and understood the Jewish spirit aright.

*Stories from the Rabbis*, by Isaacs. A very fine collection of stories from the Talmud, of interest particularly to children and adolescents.

## JEWISH RELIGION

*Judaism in the First Centuries of the Christian Era*, by George Foot Moore. This book deals with the Development of Judaism from the time of Ezra through the age of the Tannaim. Though written by a Gentile it shows a remarkable understanding of the Jewish spirit, a fine

appreciation of Jewish values and a profundity and clarity of thought which is unusual. The author, who was one of the greatest scholars of his time, has left a work which will be an everlasting monument to his name.

*Judaism as a Civilization*, by Prof. M. M. Kaplan. This is a new book that has just appeared and which American Jewry has been eagerly expecting for many years. The author, though much misunderstood and maligned, is nevertheless considered one of the foremost Jewish thinkers of our time. He is a versatile man and has had a very rich experience with Jewish life in America. As Professor of Homiletics in the Jewish Theological Seminary, as dean of the Teachers Institute of the same institution, as father and founder of the Jewish Center Idea and as Rabbi of the Society for the Advancement of Judaism, he is in a position to speak with wisdom and authority on the Jewish problem.

*Judaism as Creed and Life*, by Morris Joseph. This is a splendid book, particularly to be recommended to the High School or college students. It presents Judaism in a modern and attractive way and gives what may be termed the conservative attitude. The book is divided in three parts. The first deals with Beliefs, the second with Ceremonials and the third with Moral Duties.

*The Jewish Religion*, by M. Friedlander. A good book giving the Orthodox point of view. It begins with the question "What is Judaism?" and then attempts to answer it. The first part, dealing with "Our Creed", gives the views of the Medieval Jewish Philosophers, such as Saadiah, Ibn Gabirol, Bachya b. Joseph, Jehudah Halevi, Ibn Ezra, Maimonides and Joseph Albo. The second part deals with "Our Duties". There are some very interesting notes here for the advanced student.

*The Three Pillars*, by Deborah M. Melamed. This book published by the "Women's League of The United Synagogue of America," is a splendid presentation of the three essentials of Judaism, namely, Thought, Worship and Practice. It has 16 chapters, 10 of which are devoted to an explanation of the Jewish Festivals. The others deal with, Symbols and Ceremonies, Mile-Stones (Brit Milah, Pidyon Ha-Ben, Bar Mitzvah, Confirmation, Marriage and the Purity Laws), Dietary Laws, Prayer, The Bible. The last chapter is concerned with the Jewish attitude towards death and the ceremonials linked with death. A fine book for the adolescent girl or the Jewish wife and mother.

*With the Jewish Child in the Synagogue and Home*, by Levinger: *The Ceremonies of Judaism*, by A. Z. Idelsohn. Both these volumes are intended for children approaching the Bar Mitzvah or confirmation age, and are well written and beautifully illustrated. The book by Idelsohn also has a chapter on prayer and song in which the music of some liturgical compositions are given.

## THE CHARACTER OF THE JEW

*The Jewish Library, Series III*, by Leo Jung. A new publication by the author of Series I and Series II. This volume is devoted to a consideration of the woman in Jewish history. Various authors participate, among them

(Continued on Page 15)

# "HE WHO REDEEMED HIS FATHER"

By MOYSHE OYVED

(This is another sketch by the London antique jewelry dealer, author, and colorful person, whose real name is Edward Good.)

**S**EVERAL years ago, on a hot midsummer's day, my five show-windows were scalding, and the articles in them were wishing themselves in a cooler climate, or, at any rate, amongst a cooler collection, when there came into me a strange man, an Oriental. He asked to be shown three gold enamelled boxes out of the window. He examined them with the glances and with the touch of an expert.

"How much do you want for the three?" he asked.

"Two hundred and twenty-five pounds."

"I am an Armenian, a jeweller who lives in Egypt. I have come to you to buy goods on which to make money, not lose it. Tell me your lowest price."

You can tell an honest man by his eyes. One does not need a magnifying glass to see into them.

I threw my cards on the table, and said to him:

"Listen to me, please. These three little boxes cost me two hundred pounds. I know they are too dear. I have had them a long time, and cannot sell them. I will give them to you at cost price."

Said he:

"Take a hundred and fifty pounds. I believe that you are losing, but take what I am offering you. You will find in me a good customer."

I saw that he was talking to me like a brother who is not out of temper, and I replied:

"All right. They are yours."

Immediately, on the spot, he bought other things on which I made a good profit. He did not bargain with me, but acted like a gentleman.

Since that time he comes to London every summer, and leaves substantial sums of money with me.

And throughout the year he sends to our children Oriental dates, preserved in, and covered with, sweet white sugar, with sweet confections artistically hidden within their hearts. A child can hope for a taste of such delicacies only when it is very good or very bad.

For me he sends genuine Egyptian cigarettes, big as cigars, and for my wife, cigarettes thin as macaroni, which we hide away for special occasions. My wife even hides the empty cardboard boxes; for, not only are we connected with this Armenian through business and friendship, but we are also bound together by the histories of our people. With the sole exception of The Chosen People, surely no nation has ever suffered as have the Armenians.

So it comes about that when we meet, and do but look at one another, our eyes grow moist.

But my heart always told me that this man must have gone through some exceptional experiences; that more than once he must have been ground down and crushed

in the deepest depths of anguish, pounded in the very mortar; because the particular quality of his kindness and sympathy are never acquired by inheritance, nor is one taught such things at Oxford or Heidelberg, nor even in the antique business. It is only through disgrace, love and suffering that such a refined fragrant character can be wrought and moulded.

But I had always refrained from asking him about his origin and youth.

One day, I was sitting with him in a Lyons "Corner House". We were eating meat which came from butchers, and drinking a beverage which came from brewers, under a roof of hundreds of electric eyes, in a thick, smoke-laden atmosphere, into which jazz music was banging.

There he blew away the dust of his present, and dug up his deeply buried past, where rests the quarry stone to which his soul was bound.

"You have told me everything," he began in a quivering voice. "So, I, too will tell you everything."

"My father was a wine-merchant, and was all his life a drunkard. He married my mother for her money. She was not quite 'all there', and was always nagging him. He drank until the wine-shop disappeared, and he had dissipated all my mother's money. And, along with this, his debts mounted to five thousand pounds. He and my mother were always quarrelling; and, of course, I came in for the brunt of everything. At last, when his creditors were about to make him bankrupt and put him into prison, he committed suicide.

"At that time I was sixteen years of age. And at his burial I took a solemn oath that I would go on the straight road, and that whatever money I might earn should go to my father's creditors and so redeem him from debt.

"I sauntered around the bazaar with three Egyptian pounds in my pocket; and I had no inclination at all to take food. Nor had I the wherewithal with which to buy it; for the three pounds were tied up in a knot, and were dedicated to business only.

"I grew tired and hungry, and sitting down on a stone, I wept."

"A ragged young Arab was passing by and asked me: 'Why are you crying?'

"I did not answer him, but he would not go away. He sat down on the same stone and waited. After I had had a good cry, and was feeling greatly relieved, he asked me again:

"Why were you crying?

"I told him that I had buried my father on the previous day, and that I was tired and hungry. Then I entrusted him with the secret that I had three pounds, and that I would rather die than touch them to satisfy my stomach.

"He laughed at me.

"Then you are really a fool. You have three pounds, (Continued on Page 18)

# AN OUTLINE of JEWISH MARRIAGE

By DR. LOUIS M. EPSTEIN

## CONCLUDING ARTICLE

If we permit ourselves now a few moments to consider the marriage plan as it is constituted today, we must notice the legal aspect of it which forms the kernel, and the social aspect which forms the shell albeit in the minds of people the shell is more prominent than the kernel. The legal side of marriage has remained fairly steady throughout the ages. The groom gives to the bride an object of value and that symbolizes the ancient purchase price. He pronounces the marriage formula, *Hare at mekudeshet li*, and thereby he acquires her as his wife. The home-taking ceremony is represented by the Huppah, which reminds us of the ancient tent or apartment to which the bride was taken. The law is satisfied with the mere symbol because home-taking does follow in fact later in the evening in an unceremonial manner. The marriage contract is made out prior to the marriage and certified by witnesses in regular legal form and by usage that is read during the course of the marriage ceremony. Blessings over two cups of wine are recited, one for the betrothal and one for the nuptials. These are practically all the legal requirements in a marriage. The rest is all social usage that has attained the power of law, and as social usages, one may well expect to find among them many changes and innovations due to the conditions of Jewish life.

THE feasting has now been reduced practically to a minimum, even where it is not an elopement marriage. The Bible has seven days of feasting, presumably an ordination of Moses, but anticipated by Laban. In the book of Tobit we have twenty-one days of feasting, fourteen at the betrothal and seven at nuptials. Seven days of feasting at nuptials is the Talmudic requirement and optional feasting at betrothal. The mediaeval Jew could not stand the strain of so much feasting. He made betrothal and nuptials in one day, but yet, had more festivities in connection with marriage than we moderns permit ourselves. He introduced a feast of initiation of the marriage ceremony, usually on Thursday night because weddings were held mostly on Friday morning. Then he emphasised the Sabbath feast of the wedding week when special ceremonies were held in the Synagogue. We have reminiscences of it in the ceremony of the *Aufruf*, which is held rather on the Sabbath after the wedding.

The Synagogue and the Rabbi also belong to the social aspect of marriage, not to the legal. The law does not require either at the marriage ceremony. Marriage is a private transaction legally, but a community affair socially. The Synagogue came in during the geonic period when we are told that the betrothal used to take place in the Synagogue in a simple unceremonious manner when the groom, usually a Yeshivah Bochur meeting the bride's father, would conclude the betrothal with him in the absence of the bride. The Synagogue became more prominent in the marriage ceremonial later on when ghetto life made the Synagogue the center of the social life of the community. The Synagogue was also

the largest room in the ghetto and permitted a larger number of wedding guests to be in attendance. Soon, of course, the Synagogue was too small for the throng and the wedding was held in the open in front of the Synagogue. Social and economic conditions of today, have caused the moving of the wedding ceremonial into wedding halls and are but rarely held in the Synagogue.

The rabbi made himself useful at weddings in a most peculiar way. Though it is to be taken for granted that at all community feasts the rabbi would be among the guests, and we find in the Talmud indeed the rabbis present at weddings dancing before the bride and singing songs of praise to the pair, but his presence had no official significance. The law still maintained that marriage was a private transaction. But this private transaction led to mischief. A boy would give an object of value to a girl or to her father and pronounce the marriage formula and then claim his wife. There were arguments on both sides. The bride claimed that she was deceived, that she did not mean to consent to the marriage. Litigation followed causing much embarrassment to the parties and to the court. A tenth century Gaon is reported to have instituted certain requirements of formality at marriages and to account these informal marriages null and void. Later authorities elaborated on these requirements and demanded in most cases that the elders of the community be present at the marriage or the marriage be null. Among the elders, of course, was the rabbi, and thus he found his official place at the wedding ceremony. From that official position he attained the importance of the Messader Kiddushin, the one who conducts the marriage service. With him the other Synagogue officials were drawn into the marriage ceremony, they are the Cantor and Beadle, or Chazan and Shamesh. The three Synagogue officers have by custom been allowed a fee for their service which has come to be known as Rechash, meaning Rav. Chazan, Shamash.

WHAT the marriage object has come to be universally a ring has its natural historical explanation. When the purchase price was originally paid to the bride's father, it was to be expected that the most markable object or cash would be used. When it was given to the bride herself, as custom later required, the most desirable things were woman's ornaments, among them rings. Furthermore, gifts to the bride were in vogue even when the purchase price was paid to the father. The tendency was to merge the purchase price and the bride gift into one object. Hence an ornament, hence a ring. Jews apparently were too poor to give gold and silver. The coin of least value was often used. The cup of wine itself was often used in Talmudic times. The Romans claim the credit for the invention of the marriage ring, but apparently it took centuries before the Jews adopted it. Palestinian Jewry adopted it first, probably at about the eighth century, and Babylonian Jewry followed, and in the course of time it became the accepted practice

(Continued on next Page)

among Jews universally, so that the standard marriage formula reads, *Be thou sanctified unto me by this ring* according to the law of Moses and Israel. The ring need not be of gold; any other metal, notably silver will do. It may have engraving on it. In fact designs pertinent to the marriage idea were often engraved on marriage rings. It must be simple, containing no stones in it. This is a mediæval usage which the tosafists try to explain by the suggestion that stones are deceptive and may therefore admit of misrepresentation to the bride and as a consequence uncertainties about the validity of the marriage. Perhaps, a few other suggestions may be made. One is the desire for simplicity so as to deprive no girl, even the poorest, of having a full standard wedding. This motive is seen also in connection with burial rites. The second motive is, probably the one that has prompted the entire set of sumptuary laws in the middle ages, prohibiting Jews wearing any costly ornaments in public so as not to incite the envy of the Gentiles. A wedding feast would naturally be the occasion when the temptation to show would be greatest and the envy of the Gentiles most dangerous. Probably, it is for this reason brides are now in the habit of removing all their jewels for the wedding ceremony. Grooms follow the example and remove their ornaments as well. But they go a little too far and empty their pockets of all the coins contained in them.

THE unveiling of the bride prior to the marriage is a ceremony that goes back to very ancient times. It really must be taken together with the ceremony of covering bride and groom with the Talith which was practiced in days not far past. We find Rebecca covering herself with a veil at the sight of Isaac. We find Tamar, making believe that she was a Kedeshah, a votary to the Temple, covering herself with a veil. We find part of the marriage ceremony in antiquity to consist in the groom spreading his mantle over the bride. We also find a law that has survived to the present day, prohibiting married women appearing in public with uncovered head, a law which has its root both in Bible and Talmud. All these things give us the impression that by covering the woman with a veil or mantle the groom established his ownership of her. In another sense it indicated that the woman is set aside from other men and reserved for the exclusive rights of the husband. It is not altogether out of the way to consider this ceremony as the original Huppah, which means the ceremony of the cover. In fact some later authorities consider the Talith as the real Huppah in the present marriage ceremony. But in due time, the covering ceremony lost the significance of Chuppah and symbolized rather the new state of reserve into which the bride has to enter on becoming a married woman. With that spirit back of it, it has something akin to the ceremony of cutting the bride's hair prior to the marriage so as to fit her for the Sheitel, which is the modernized head cover for the married women. But because our women do not wear veils over their faces after marriage, another explanation had to be found. A rather fanciful explanation was invented by later authorities, who say that so long as the law commands that a man shall not marry a woman unless he looked at her first, the covering by the veil ceremony has been instituted for that purpose so that he would have a chance to see his bride at least at the veiling ceremony.

AS the unveiling lost the significance of Huppah, a more elaborate Huppah was substituted, and that in Biblical days. It consisted of a few things. First the bridal chamber with a canopied bed in it. Second a canopied throne upon which the bride and groom were seated during the wedding feast. Third a litter with a canopy over it which was used for carrying bride and groom during the bridal procession. At times these elaborate festal processions became dangerous to the Jews on account of persecutions, and the Huppah had to be simplified. In the middle ages they still had canopied chairs in the Synagogue for the bride and groom. Now we satisfy ourselves with the mere four posts with a canopy over them and we account it as if we had all the elements of Huppah included in it, namely, the covered throne, the covered litter, and especially the bridal chamber which is essential for a symbolical representation of the home-taking of the bride.

We dare not risk entering into the field of superstitions built up about the marriage ceremonial. We had better turn now to the concluding ceremonial of the marriage and with that bring our wedding to an end. I have in mind the ceremony of breaking the glass. We have already made reference to it and found it existing during the Talmudic period. We suggested it either symbolized the announcement of the consummation of the marriage or it represented a symbolical prayer for the success of the consummation of the marriage. In that form, we Jews are not the only ones to claim the possession of this ceremony of breaking the glass at the marriage. It may be more general than that, though, and fall in the field of various magical ceremonials intended to ward off the evil of demons who seek to do harm to the couple. This magical sense of the ceremony is not improbable, and in this, too, we do not stand alone. In this sense, the ceremony of breaking the glass has the effect of frightening or driving away the demons. The glass was originally thrown at the wall with wine contents in it and thus shattered. In certain Synagogue court yards there is a special stone against which the glass was thrown as a substitute for the wall. Our present custom requires the groom to break the glass by stepping on it.

THIS is one of the ceremonies which illustrates the purifying effect of the Jewish religious mind. It has its origin in superstition of one kind or another. Our religion dislikes superstition and would feign do away with ceremonies of this kind. The popular mind is tenacious to its superstitious rites. The law is powerless against it. What else remains for the law to do but to reinterpret the same superstitious ceremony and give it religious character. Thus, since the fourteenth century the traditional interpretation of the breaking of the glass is that it serves as a sad note in the midst of hilarity as a reminder that at the top of his joy the Jew may not forget the destruction of Jerusalem. But this pathetic note of sadness is too often drowned in the joyous Mazel Tov that follows, and perhaps it is better that we have heard the Mazel Tov, for by that we can bring our wedding ceremony now to an end.

# CENTER NEWS

## OUR PRESIDENT'S GREETING FOR THE SUMMER

WITH this issue of the Brooklyn Jewish Center Review, we bring to a close the activities for the 1933-1934 season, to be resumed early in the fall.

I want to take this opportunity of extending to all our members and their families sincere wishes for a healthy and enjoyable summer. I trust that they will not forget the Center wherever they may be and that they will bear in mind the fact that we are always relying on their cooperation in helping to increase the membership of the Center. During the vacation period, most of us have opportunities of making new friends and of renewing old acquaintances. Tell them of the work the Center is doing and urge them to join our ranks. We shall be grateful to you for your loyalty to our institution.

—JOSEPH M. SCHWARTZ,  
President

## BEFORE LEAVING FOR YOUR VACATION—RESERVE YOUR HIGH HOLY DAY SEATS

The High Holy Days are earlier than usual this year. Rosh Hashonah will be observed on September 10th and 11th. Yom Kippur services will be held on September 19th. It is, therefore, advisable that you reserve your seats as soon as possible if you are planning to attend the services which will be held in the Center. In addition the law recently passed by the New York Legislature will at last do away with the evils of the so-called "mushroom" synagogues and help the attendance at the services conducted by legitimate houses of worship.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor, assister by a choir. Rabbi Levinthal will preach.

Prices of seats range from \$5.00 up. There are plenty of low priced tickets in the Main Synagogue as well as in the Auditorium. Seats are now being reserved in the order in which reservations for tickets are received at our office. Please place your reservations at once.

## YOUNG FOLKS LEAGUE OF THE CENTER

On May 26th, the Young Folks League of the Center assumed the leadership of the Brooklyn Council by inviting the United Synagogue group to an informal dance. On May 27th a symposium was held at which the president of the Young Folks League and Rabbis of the Conservative and Orthodox groups discussed "Our Youth Problem".

The officers for the next term are: Bernard Bregstein, chairman; Benjamin Markowitz, Treasurer, and Miss Dora Rutstein, Secretary.

On Saturday night, June 30th, there will be held the first of a series of Invitation Dances tendered by the League to its members. For the first one the committee has secured the services of the Charlestonians, a ten piece colored band with a widespread reputation. It is the intention of the League to run these informal roof dances all through the summer as an added feature to its members. Admission is by invitation to the members of the League. Mr. Bernard Bregstein is chairman of the affairs. He is assisted by Messrs. Milton Balsam, Barrett

Balsam and Philip Albert.

## RABBI LEVINTHAL PARTICIPATES IN LAYING FOUNDATION OF A PALESTINIAN JEWISH CENTER

The aspiration of many Jews in Jerusalem to have a central synagogue in the New City, was brought a step nearer to realization recently when the foundation stone of the new "Yeshurun" Synagogue and Cultural Centre was laid by Chief Rabbi A. I. Hacohen Kook in the presence of some six hundred residents and visitors from America and elsewhere.

Rabbi Israel H. Levinthal, of the Brooklyn Jewish Center, said he came as representative of the United Synagogue in America. He spoke feelingly of the significance of the occasion and elucidated the meaning of the term, "Beth Vaad" (House of Community), which their undertaking was. American Jews, particularly those in the United Synagogue of America, had given willingly to establish the Synagogue Centre in Jerusalem, which they hoped would be a centre of true Jewish life.

Other addresses were delivered by Mr. M. Levanon, President of the "Yeshurun" Association, Mr. M. M. Ussishkin, Rabbi Berman, and Chief Rabbi A. I. Kook. The Chief Rabbi dwelt at length upon the sanctity of their enterprise and the great inspirational values of Judaism they were creating, and delivered the traditional blessing of Israel upon such occasions.

## PERSONAL

Jerry Wender, son of Mr. and Mrs. Morris D. Wender, has just graduated from New York University with a Bachelor of Arts degree and was admitted to Harvard Law School.

## BAR MITZVAH

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel Inkeles upon the Bar Mitzvah of their son, Ronald, which will be held on June 30, 1934.

## 1934 GRADUATES OF THE CENTER ACADEMY



Left to Right: Ronald Matthew Inkeles, Edith Shirley Miller, Jacob Lester Dorfman, Lucille Joy Nemerov, Emil Amity Halevi, Irene Betty Golden, and Robert Kamaiky Schur.

**CENTER BASKETBALL TEAM VERY SUCCESSFUL**  
**Undefeated During Season**



*Top Row—Left to right: Sam Schoenfeld, Coach; George Rabinowitz, George Friedwald, Joe Left, Israel Seeger, Artie Kaufman, Dick Baum, Manager. Bottom Row—Left to right: Murray Strausberg, Captain; Joe Singer, Byron Topol, Pete Berenson.*

The Brooklyn Jewish Center Basketball Team, of which Sammy Schoenfeld is the coach, had a most successful season. Having started its schedule somewhat late, the team managed to arrange and play no less than ten games and emerged victoriously in every one. Some of the leading amateur teams, which included Shaari Zedek, Bronx Y. M. H. A., Boro Park Y. M. H. A., Yonkers, and the famous Dux Club, were mowed down in rapid order.

The games, which were followed with dancing, proved very successful, not only from the athletic viewpoint but also from the social standpoint. All those who attended the contests had a most enjoyable time.

Some of the members of the team were formerly connected with college varsities. The squad consisted of Morris Strausberg, former Lehigh captain, Pete Berenson, and Artie Kaufman of C. C. N. Y. 1933-34, Joe Left of N. Y. U. 1933-34 and Joe Singer of Savage. The other outstanding players were Israel Seeger, George Friedwald, Byron Topol, George Rabinowitz and Whitey Knee. Dick Baum was the manager of the team.

Knowing of the success of last season, the basketball committee, headed by Mr. Albert Witty, is planning a bigger and more interesting schedule. Here's looking forward to the 1934-35 basketball season!

**CONGRATULATIONS**

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Strausberg upon the marriage of their daughter, Gertrude, to Mr. Stanley Kolbert of California, which was held at the Center on June 24, 1934.

Mrs. Fannie Schulman upon the marriage of her daughter, Sylvia, to Mr. Arthur Fine, son of Mr. and Mrs. Barnett Fine, which took place at the Center on June 28, 1934. Miss Schulman is the daughter of the late Mr. Joseph Schulman.

**NEW MEMBERS**

Cohen, Paul C.  
 Unmarried  
 Lawyer  
 Residence—1700 President Street  
 Business—189 Montague Street  
*Proposed by Hon. Emanuel Greenberg*

Goldrich, K. Manny  
 Married  
 Band Instrument Manufacturers  
 Residence—97 Brooklyn Avenue  
 Business—117 W. 48th Street, N.Y.  
*Proposed by Aaron Donner and Jack Garlick*

Lerner, Dr. Max  
 Unmarried  
 Physician  
 Residence—1020 President Street  
 Business—1020 President Street  
*Proposed by M. Mendel Schachne and Jacob Rosen.*

Lesser, Sidney  
 Unmarried  
 Commercial Stationery  
 Residence—1463 Dean Street  
 Business—307 Canal Street, N.Y.

Levy, Dr. Jacob H.  
 Married  
 Dentist  
 Residence—1000 Eastern Parkway  
 Business—1000 Eastern Parkway  
*Proposed by Joseph Goldberg & Louis Kotimsky*

Rokeach, William  
 Unmarried  
 Merchant  
 Residence—985 Park Place  
 Business—240 Wythe Avenue  
*Proposed by Mrs. L. Rokeach*

Rosenstein, David  
 Married  
 Doll Manufacturing  
 Residence—180 Winthrop Street  
 Business—273 Van Sinderen Avenue  
*Proposed by S. H. Goldberg*

Rothstein, Nathan  
 Unmarried  
 Lawyer  
 Residence—1388 President Street  
 Business—769 Rockaway Avenue  
*Proposed by Bernard Bregstein*

Saxe, Max  
 Unmarried  
 Stamp Dealer  
 Residence—736 Dumont Avenue  
*Proposed by Joseph Goldberg*

Shapiro, Dr. Jacob  
 Married  
 Dentist  
 Residence—766 Eastern Parkway  
 Business—766 Eastern Parkway  
*Proposed by Joseph Goldberg*

Weiland, George H.  
 Unmarried  
 Painting Contractor  
 Residence—1035 Newport Street  
*Proposed by Nathan Gorelik*

*(Continued on Page 19)*

# What Are The Best Jewish Books

(Continued from Page 9)

Mrs. Rebecca Kohut, who always writes interestingly.

*The Making of the Modern Jew*, by Milton Steinberg. This is a recent book, and one of the finest we have. It is written by a young rabbi who possesses a keen analytical mind. He discusses the factors in Jewish life and in the Jewish environment that have made the Jew what he is today. The first chapter is entitled "The Riddle," and deals with the question of the survival of the Jew through the ages. The rest of the book is divided in three parts. The first part deals with "The Medieval Background." The second part is entitled "Transition" and treats the process of emancipation. The last part, "The Modern Scene" discusses such subjects as anti-Semitism and Zionism. The book is well written and has some distinctive passages, particularly the story of Feirburg with which the book concludes.

*Jews in the Modern World*, by Dr. Ruppin. This is also a new book. It is a splendid sociological study of the Jewish people. The author, who has written a number of books on the subject in English, Hebrew and German, presents a very interesting work, one not based on mere opinion but founded on facts and statistics. He discusses such subjects as distribution of the Jewish people in various lands, birth-rate, mortality, emigration and concludes with a brief review of Zionism and Palestinian problems. Though a book on sociology it is not too heavy nor obtruse and is suitable for the ordinary layman as well as for the scholar.

## JEWISH HISTORY

*Graetz*—6 volumes. Most complete Jewish history extant. Brought up-to-date by another volume by Max Raisin, "The History of the Jews in Modern Times."

*Dubnow*—The greatest living Jewish Historian. Has written "An Outline of Jewish History". Also a History of the Jews in Russia and Poland in 3 volumes and a splendid little book called "The Philosophy of Jewish History."

*A History of the Jews*, by A. L. Sachar. This is the most readable one volume history.

*A History of the Jews*, by Paul Goodman. A small volume of nearly 160 pages, yet it covers the entire history of the Jews from the time of the Patriarchs to the modern renaissance in Palestine. It is a splendid book for one who desires a bird's-eye view of Jewish history or for the student who hastily wishes to review the subject.

*The Story of the Jewish People*, by Jack M. Meyers. This is a history of the Jewish people since Bible times. It is in three handy volumes and is used extensively as a text in Hebrew and Sunday Schools. The first volume dealing with the Talmud and the Rabbis of the Talmud is particularly well written.

*Palestine—the Last Two Thousand Years*, by Jacob De Haas. This is a fine work by a man who is an authority on Palestine and Zionism. He was secretary to Theodore Herzl and confidant of Justice Brandeis. He thus has been able to go to primary sources for his information. The book represents a large measure of original research and the true objectivity of the historian. It is free from partisan bias and sentimentality and can be read to good advantage by Jew, Christian or Mo-

hammedan. The book begins with the remote backgrounds of Palestine and ends with post-war conflicts. It is a book for both scholars and laymen.

*Jewish Community Series*—History of three famous Jewish communities, London, Venice and Frankfort. A whole volume is devoted to each one of them.

*History of The Marranos*—A splendid book giving the history of these secret Jews of Spain and Portugal who outwardly assumed Christianity but secretly observed Judaism.

*History of the Jews in America*, by Wernick. The history of the Jewish people in this country, giving some very interesting facts about Jewish life in the early colonial days and during the Revolutionary and Civil wars.

## BIOGRAPHY

*Theodore Herzl*, by Jacob de Haas. This is a two-volume biography, beautifully printed and illustrated. The author is perhaps most qualified for this task since he was secretary to the famous Zionist leader and stood at the cradle of political Zionism.

*Jacob Schiff*, by Cyrus Adler. A very interesting story of the great financier and philanthropist who exerted a vast influence on the course of Jewish history in America. Dr. Cyrus Adler, was a very close and intimate friend of the Schiff family and was associated with Jacob Schiff for many years in his philanthropic and educational activities.

*Louis D. Brandeis*, by Jacob de Haas. This great Jurist who is considered the greatest and most liberal of the nine that compose the United States Supreme Court, is a very colorful personality. The author, however, does not discuss the great legal talents and attainments of the Jurist but rather his relations to Zionism and his address on this subject. It is a book well worth reading.

*The Life of Moses*, by Edmond Fleg. The author, a French Jew, has a remarkable aptitude for taking old Biblical personalities and making them living and vivid. The same author has also published "The Life of Solomon".

*Josephus, Rashi, Maimonides, Montefiore*. These four volumes, published by the Jewish Pub. Society, deal with famous Jewish personalities.

*Childhood in Exile*, by Schmarya Levine. Interesting episodes in this man's life in a town in Russia. The style and presentation are masterly.

*Students, Scholars and Saints*, by Prof. Ginsberg. Interesting studies of great teachers like Salanter and Yitschak Elchanan.

*As I Know Them—My Portion*, by Mrs. Rebecca Kohler. Describing many interesting personalities that Mrs. Kohler came in contact with. A fine biographical work.

*Great American Jews*—Jewish Year Book obituaries. Biographical studies of Marchal, Nathan Straus, Julius Rosenwald and others.

*The Dreyfus Affair*, by Jacques Kaiser. An interesting book on the famous case that aroused world interest and was instrumental in bringing back men like Herzl to Judaism.

*Haym Solomon and the Revolution*, by Ch. E. Russell.  
(Continued on next Page)

An interesting study of the Polish Jew who saved the American Revolution by aiding Washington financially.

*Letters of Dr. Cyrus Adler.* While not a biography in the strictest sense of the word it throws a great deal of light on Jewish personalities with whom Dr. Adler was associated.

*Gluckel of Hamlin.* A remarkable story of a Jewish woman of the Middle Ages who gives an interesting picture of the Jewish home life of her period.

#### FICTION

*Children of the Ghetto, Ghetto Comedies, Dreamers of the Ghetto, Ghetto Tragedies*, by Israel Zangwill. Perhaps the best known of all Jewish fiction. Many of the stories are based on fictional characters.

*The Oppermans*, by Lion Feuchtwanger. Here Feuchtwanger is at his best. He presents a tragic picture of one German-Jewish family under the Hitler regime.

*Three Cities*, by Sholom Asch. This is a translation from the Yiddish and deals with Russian and Polish Jewish life in the cities of St. Petersburg, Moscow and Warsaw.

*Kiddush Hashem*, by Sholom Asch. Depicts the life of the Jew in the times of Chmielnitsky and the sacrifices and martyrdom of the people who cling to their ancestral faith. Many of the incidents related are supported by historic facts.

*Hear Ye Sons*, by Irving Fineman. A picture of Jewish life under the Czaristic regime.

*Power*, by Lion Feuchtwanger. This book may also be classed as a biography because it deals with a person whose existence is established by history. It is a story of the Jew Suss, his efforts to acquire power and dominion in a Christian state and his downfall, resulting in his execution on the gallows in a public square.

*Upstream; Midchannel; Israel*, by Ludwig Lewisohn. These three books may be considered as autobiographical. The main figure is Ludwig Lewisohn. They present episodes in the life of an assimilated Jew who attempts to escape from his people but who is forced back by anti-Semitism and prejudice, and gradually, by studying the great literature of his people, begins to realize the beauty of Jewish life and institution, and finds himself.

*The Promised Land*, by Mary Antin. A fine book presenting an immigrant's appreciation of the Promised Land—America.

*Daniel Deronda*, by George Elliot. The greatest book on the Zionist ideal by a Gentile.

*Sons of the Covenant*, by Samuel Gordon. An excellent tale of London Jewry by a man who was considered by some the equal of Zangwill.

*Worlds That Passed*, by A. S. Sachs. An intimate and sympathetic description of life in Eastern Europe.

*Magnolia Street*, by Louis Golding. A noted modern work on English Jewish life.

*Island Within*, by Ludwig Lewisohn. A splendid book dealing with intermarriage.

*Joseph and His Brethren*, by Thomas Mann. A new book highly praised by all reviewers.

*The Unknown Sanctuary*, by Aimee Palliere. A remarkable story of a Catholic student of the ministry who became a convert to Judaism.

*The City Without Jews*, by Hugo Bettauer. Dealing with anti-Semitism. It pictures what happened to a Vienna which expelled all Jews.

#### JUVENILE BOOKS

*Jewish Children*, by Shalom Aleichem. Nineteen humorous stories in which Jewish children are the main characters.

*Ghetto Messenger*, by Abraham Burstein. A good selection of funny stories from American Jewish life. Can be enjoyed by adults as well as by children.

*Book of Legends*, by H. E. Goldin. Three volumes of Jewish legends by a teacher who understands the Jewish child.

*Breakfast of the Birds*, by J. Steinberg. A fine collection of Jewish tales.

*Jewish Fairy Tales and Legends*, by Aunt Naomi. A collection of fairy tales and legends well written.

*Great Men in Israel*, by J. Max Weiss. Descriptions of a number of famous personalities from Talmudic times to medieval Spain. The book may well serve for beginners, who must be acquainted with Jewish personalities before beginning systematic studies in history.

*The Magic Flight*, by J. Gaer. An interesting collection of stories.

*What Danny Did*, by W. R. Weilerstein. Stories centering about a Jewish boy named Danny.

*The Heaven on the Sea*, by Ish-Kishor. An interesting collection of narratives, some of them dealing with King Solomon and Hiram of Tyre.

*In Many Lands*, by E. E. Levinger. 12 Stories of how the scattered Jews kept their Festivals. Each concerning a holiday, preceded by a poem and description of the festival.

*The Story of the Jew*, by Elma E. and Lee J. Levinger. A 300 page book simply written and attractively presented so as to hold the attention of the reader. It has maps and illustrations.

*Illustrated Bible Stories*, by Goldin & Dore. A beautiful book for children. The text was written by Hyman E. Goldin, a well-known authority on the subject, and is illustrated by beautiful pictures by Dore, the famous artist.

*History and Destiny of the Jewish People*, by Kastein. A new history published last year, well written and not too voluminous or encyclopedic.

#### MISCELLANEOUS

*Hebrew Reborn*, by Shalom Spiegel. An excellent book giving the history of Jewish literature in the last two hundred years and discussing the great movements and personalities. It is beautifully written and reads like a novel.

*The Jewish Anthology*, by Edmond Fleg and Maurice Samuel. A very good book giving selections from Jewish literature.

*A Book of Jewish Thoughts*, by Chief Rabbi J. H. Hertz. A book that should be in every Jewish home. It is a mine of gems on all subjects dealing with Jews, Judaism, the Bible. It also contains many passages from Gentile writers who express their ideas of the Jew and his culture.

*Laughs from Jewish Lore*, by Jacob Richman. A book of Jewish humor which contains some fine anecdotes of Jewish life and Jewish leaders.

*Selected Essays*, by Ahad Ha-am. Contains 17 essays on various subjects by the great master of modern Jewish thought and the father of cultural Zionism. These essays are from his famous work in Hebrew "Al Poroshath Hadrochim", and are rendered into English by Leon Simon.



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# "He Who Redeemed His Father"

(Continued from Page 10)

and you are crying. By Allah, you are a donkey. Listen to me. I know an old Arab. He is now dying. He has sent me here to find a customer for a bronze Buddha he has. He says that the bronze is very old and valuable. He inherited it from his grandfather, and his grandfather had also inherited it. But he will only take three pounds for it. He says that sum will enable him to live out the last few weeks of his life. He says that no man of his family may leave any money behind him after his death. That is the tradition of his family, and he believes in it. He lives in a cave in the desert. Come, I will take you to him. It is no more than thirty odd miles. You will earn a good sum of money; and you will not forget me. Do not be afraid. Come! I swear by Allah that everything I have told you is true.'

"I decided to go with him. I thought that if they should kill me, then my death would be an expiation for my father's sins. And I went with him.

"On the road he bought me a loaf of bread and a bottle of milk with the few piastres he had; and for himself also he bought bread and milk.

"As we went along we became very friendly. He told me wonderful legends, which shortened the road. And when my feet began to burn from walking on the hot sand, he bathed them with his milk. And my feet were refreshed.

"About midnight we got to the place where the old man was, and went down to him. We came upon him in the middle of praying, with his head bowed in the sand.

"The old man scrutinized me carefully. He made some porridge for us, and told us to lie down until the morning. I did not want to, but at last I fell asleep through exhaustion.

"When I awoke about eight o'clock in the morning, and saw the old man bending over me, I was frightened.

"Said he to me:

"Do not be afraid, my child. I was looking at you, so that I may take with me to the other world the countenance of the heir to my Buddha. Every human being—even a very small child—so soon as he reaches consciousness of self, wears a mask in the daytime. But when the man sleeps, he is "he". And you have found favour in my eyes.'

"And he moved away a stone, and from underneath it he unburied the Buddha. Handing it to me, he said:

"You must know, my child, that this is a valuable Buddha. It is worth a great deal, even in metal alone. I do not want more than three pounds, which will exactly suffice me until the day on which I shall die. And you must never forget your young friend, Ahmed, who has brought you here. If Allah comes to your aid, and you grow rich, let Ahmed remain with you. He will serve you faithfully forever; and you must be to him a devoted master."

"I gave him my three pounds, took the Buddha in a sack; and, with my friend Ahmed, went back to the city as on wings.

"Several days later—listen, Moysheh, my brother—I sold the Buddha for five hundred pounds to an American. It was pure gold, through and through.

"I at once paid to a widow two hundred and fifty pounds—one of my father's debts. I gave fifty to Ahmed. And, with the remaining two hundred pounds, I began to deal in timber.

"In six years I had already accumulated a substantial sum of money. I owned an antique shop, and had paid off every piastre of the debts.

"I bought myself a beautiful house, and filled it with the most beautiful things and antiques. And Ahmed was a faithful servant to me—my right hand and my left.

"One day Ahmed said to me:

"Why do you not get married, my master? Why do you not share your happiness with a woman you love?"

"I told him how, in my youth, when I was suffering greatly through my parents, there lived near my father's wine-shop a beautiful Swiss girl, Lili was her name. She had always been ready to shield me from the curses and imprecations of my mother, and from the pinches and blows of my father.

"She is the only one I have in the world," I explained to Ahmed. "My eyes search for art, my fingers for profit. But, Ahmed, my soul is always yearning for her. I cannot find her."

"From that moment Ahmed never rested. For months he went about the whole of Egypt making inquiries, and spying things out, until he discovered her whereabouts.

"I went off to her.

"And, brother, I cannot describe the joy we both experienced.

"Many times I took her to the theatre and to dances, and for long walks. But, I did not declare my love for her. And I kept secret from her the story of my father's end.

"On one occasion I took her out for a walk, and led her to the cemetery where my father lay buried.

"I took her to his grave, and there I unfolded to her the story of my whole life. I hid nothing from her. I even told her of all the sins I had committed. And then I said to her:

"You must know, Lili, that I have always loved you, and I love you now with all my heart. And I want you to marry me, if you love me, too. But before you say 'Yes', or 'No', I want you to realize that here, in this grave, without a tombstone, lies my father. Surely you remember what sort of a drunkard, what sort of a dissipated good-for-nothing he was. You must know that in the end, he took his own life. Would you marry the son of such a sinful man?"

"She made answer:

"Yes, yes. My love for you is greater than were the sins of your father."

"And we both knelt down on the grave, kissed each other, and wept.

"No tombstone has ever wept like that."

## DR. MANN'S MESSAGE

(Continued from Page 7)

spirit, a need of God; Jacob, who wrestled with an angel for his name, and obtained instead a new name for himself; Leah, and the lovely Rachel; Dinah, who married out of her tribe, like the Greek Helen, and made a war; Joseph, the subtle and beautiful man of words—a type of the literary mind for all times. Look upon them, and see in them an odyssey of all mankind as Homer's was. Look upon them, and forget your fears! "See how the moonlight-sharpened shadows lie across the peaceful landscape! Feel the mild freshness of the summer-starry night!"

—\*From the New York Herald-Tribune

## ONLY NINE YEARS—WHAT A CHANGE!

(Continued from Page 20)

was laid in that historic city. The United Synagogue of America, under whose auspices the fund for this purpose was raised, has added another link to the golden chain of achievements to its credit. The writer will always regard it as one of the greatest privileges and highest honors in his life to have participated in this epoch-making occasion, as the representative of the United Synagogue of America and as the Rabbi of the leading Jewish Center in America. Let us hope that the bond that has been created between these two Centers will ever grow stronger and stronger, influencing each other for greater service in behalf of Israel, his faith, and his land!

## NEW MEMBERS

(Continued from Page 14)

The following have applied for reinstatement as members of the Brooklyn Jewish Center.

Gronsbell, David

Unmarried

Certified Public Accountant

Residence—701 Empire Boulevard

Business—521 Fifth Avenue, N.Y.

Proposed by David Nemerov

Melvin, Philip

Married

Building Materials

Residence—622 Empire Boulevard

Business—118 Junius Street<sup>1</sup>

Proposed by David R. Aaron &amp; Joseph Taborisky

Emanuel Greenberg, Chairman  
Membership Committee

## THE SABBATH

Kindling of Candles at 8:10 o'clock.

Friday Evening Services at 6:15 o'clock.

Sabbath Morning Services will commence at 8:45 o'clock. Rabbi Louis Hammer will preach on the Weekly Portion of the Law. This will be the final sermon to be preached this season.

## DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 8:10 P. M.

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# Only Nine Years – What A Change!

(Continued from Page 4)

a summer and health resort. One noble woman, from distant Singapore, desiring to do her share in building up a neglected region, is erecting on this mountain a synagogue and twenty beautiful homes. These she is offering free to artists, musicians, poets and writers, intending that they shall serve as a nucleus of a Palestinian artists' colony. The writer was in Safed when all its inhabitants, young and old, turned out for the laying of the cornerstone of the Synagogue and the first of the twenty houses to be built by this devoted Jewess—Sarah Leir. He enjoyed the privilege of being called upon to speak on this historic occasion. What an indescribable thrill it is to witness the birth of a new life in this land of modern miracle!

## THE GERMAN INFLUX

HERE are no definite statistics as yet of the number of German exiles now in Palestine. The writer has heard various estimates,—ranging from nine to fifteen thousand. The total Jewish population of the land today is between 225 and 250 thousand. The proportion of German Jews, even if we accept the major figure is quite small. And yet, wherever you go and wherever you turn you meet German Jews. Their influence is felt almost everywhere. You meet them, of course, in the large cities, but you find them, too, in the Kebutzot and Mosshavot. The hotels and pensions are literally filled with them. You are led to believe that figures belie the facts, such an impress have they already made upon Palestinian life.

## VISITING GERMANY AND THE BRONX IN ONE DAY

BING in Haifa one Sabbath morning, the writer attended services which were held in the auditorium of the Bet Sefer Reali. He was told that he would find there a dignified, decorous, almost modern service. It

was all that indeed, but what impressed him most was that it was almost entirely a German service. Ninety per cent of the worshippers were German arrivals. It seems that all the Germans of Haifa who want to worship come here. The order, indeed, showed the German influence. Even the melodies that were sung were all German. Most of the worshippers used prayer-books and Bibles with German translations, books which they evidently brought with them from Germany.

The service concluded quite early and as there was considerable time before dinner, the writer went to a neighboring hall where, it was announced, a well-known American cantor was officiating. Tickets for admission were required, but somehow the writer was admitted even though he did not possess one. And what a different sight was before him, as he entered the hall! Old, long-bearded men in all types of prayer-shawls, young men without prayer-shawls, most of the people without prayer-books, evidently having come not to worship but to listen to a concert. During the rendition of a composition there was absolute silence and evident enjoyment; as soon as the composition was ended there was a hum of comment, a buzz of approval or disapproval. When I came home I remarked to friends: "I felt that today I was in Germany and in the Bronx." The first gave me the illusion of a German community, the second made me feel that I was—not in Palestine—but in the Bronx!

## A JEWISH CENTER IN JERUSALEM

HE members of the Brooklyn Jewish Center should feel a special pride in the fact that the Center Idea, which they did so much to popularize, is finding root in Palestine. Monday, May 7th, will be an historic day in the annals of the Jerusalem community, for on that day the cornerstone of the first Synagogue Center in Palestine

(Continued on Page 19)

## Center Institute Of Jewish Studies For Adults One Year Old

During this year, the Brooklyn Jewish Center has added another link to the chain of its educational facilities. It has successfully inaugurated an Institute of Jewish Studies for Adults.

The need for such a venture has long been felt. Through the Center Academy, our Hebrew and Sunday Schools, we have been reaching the children of our community. But the curriculum of studies that may be offered to children is, in the very nature of things, limited. A child's mind cannot follow the more complex discussions in Jewish religion and Jewish history. If these are to be mastered at all, they must be studied by the adult. In addition we were confronted with the problem that many of our adults have not even had the more elementary stages of a good Jewish education in the Hebrew language, Bible, history and religion. It is for these reasons that the Institute was organized—to educate the laity of our community in the fundamentals of Jewish thought, ideas, and achievements; to offer them a more meaningful appreciation of Judaism and its place in modern civilization.

Over three hundred students registered in the Institute last year. Of these an average of about a hundred and thirty attended regularly. The courses offered were of a wide scope. They included courses in the Hebrew language, Jewish History, Jewish Religion, the History of Jewish Literature, the Bible as Literature, Contemporary Jewish Life. Classes met on Tuesday and Thursday evenings. The members of the faculty were all specialists in the subjects which they taught and all holders of academic degrees. They included Rabbi Ben Zion Bokser, Messrs. Emanuel M. Edelstein, Louis J. Gribetz, Mordecai Halevi, Cyrus Levinthal, Frank Schaeffer, Mrs. Beder, Miss Bush and Dr. David Tannenbaum. Dr. Israel H. Levinthal served as the Director of the Institute.

The calibre of the courses may be judged by the fact that the University of the State of New York recognized them for academic credit and the Board of Superintendents of the New York City Board of Education allowed Public School teachers to offer them for "Alertness" requirement.

Plans are under way to make the Institute even more effective in the coming year.

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Exercise 1

Exercise 1. Stand barefoot with feet parallel about seven or eight inches apart. Rise on the ball of the foot, twisting heel inward and trying to grasp the floor with the toes. Do this about twenty times slowly, on arising and before retiring.



Exercise 2

Exercise 2. Walk on toes, barefoot, until you tire and must drop back on the whole foot. This is wonderful for strengthening the toes.